

CHRIST the Only FOUNDATION.

A
S E R M O N

Preached at the

New C H A P E L,

In *Margaret-Street*, near *Oxford-Market*,

O N

Sunday, January the 7th, 1759.

Occasioned by the DEATH of the late

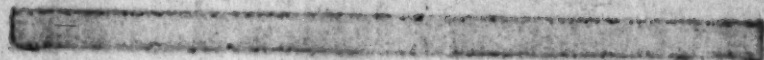
Reverend Mr. *James Hervey.*

By WILLIAM CUDWORTH.

L O N D O N:

Sold by G. KEITH, at the Bible in *Grace-Church-Street*; T. SMITH, in *Ship-Alley, Wellclose Square*; and at the Place above mentioned.

CHRISTIANITY'S FOUNDATION.



S E R M O N

Preached at

NEW CHAPTER

In the town of New Chapter, near Oxford.

ON

January the 7th 1759.

Occasioned by the Death of the late

Reverend Mr. James Hutton.

BY WILLIAM GUDWORTH.

L O N D O N :

Printed by C. Smith, at the Sign of the Green Tree, in St. Paul's Church-yard, near the Gate.

LUKE ii. 29, 30, 31.

Lord, now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people.

TO this purpose, and partly in these words, as I am informed, did that precious servant of Jesus Christ express himself, to whose memory I appropriate this discourse. He uttered them with an intire calmness, and composure of mind, at a time when the physician informed him he had but few hours to live, and in a manner which shewed they were the very language of his faith. It must be owned, the application of them by *Simeon*, bears something peculiar to himself; he had been waiting for the promised Messiah, for the consolation of *Israel*: *And the Holy Ghost was upon him* (in that peculiar manner that the holy men of old spake by the Holy Ghost before the scriptures were perfected) *and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.* and he came by the (same extraordinary direction of the) Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law; then he took him up in his arms and blessed God, and said, *Lord, now lettest thou thy servant depart in peace according*

according to thy word, for mine eyes have seen thy salvation: which thou hast prepared before the face of all people^a.

In this *Simeon* was privileged beyond all the fathers; they dyed and went to glory in faith of his coming, but as an addition to *Simeon's* joy, before he departed, he saw and embraced the babe; the long expected promised seed; he beheld with his eyes that seed of *David*, and King of the true spiritual *Israel* gathered out of all nations, whose kingdom should be for ever and ever.

Setting aside this peculiarity, *Simeon's* view, his happy discovery is the privilege of every true believer; and the words may be adopted by every child of truth. For, 1st. *Simeon* not only with the eye of his body, but with the eye of his understanding, beheld that babe as the salvation of God. 2^{dly}, He beheld him as a salvation prepared before the face of all people. 3^{dly}, He beheld him as the foundation, the only foundation on which he could depart out of this world in peace. In these three particulars I would consider the words, and afterwards endeavour a suitable application.

First, I shall consider the babe in *Simeon's* arms, as THE ONLY SALVATION OF GOD. What is intended hereby, may appear more fully, by taking it in the following view. When man departed from the revelation God had made to him concerning the forbidden-tree; when he listened to the false gloss of satan, and transgressed against the express command of his Maker, he found himself naked, naked indeed! for he found himself divested of that word

word of the Lord which was his proper light and life: he could no more conceive of God as a friend, but had a certain dread of the Almighty, a fearful expectation of judgment rising in his conscience. Such as all his children feel, when like him, being now fallen, we remember our case and our transgression. The important question of his soul was now. How shall I escape? wherewith shall God be pleased? He heard *the voice of the Lord God walking in the garden in the cool of the day*^b, but conscious to himself he could not stand before him, he flies, he hides himself *amongst the trees in the garden*. But will this do? *Whither shall he go from his spirit?* or *whither shall he flee from his presence*^c? God calls to him, he owns his wretched condition, and that he could not stand in his sight; yet tries, if he could make a pitiful excuse serve the turn, by casting the reflection on his Maker, as giving him a woman that had led him aside. This was poor *Adam's* repentance, this was all the preparation he had for the mercy of God, and eternal life; nor has any of his children more, whatever men may pretend to; untill they are begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead. When conscious to themselves that they are guilty, naked, and open thereby to the divine wrath, they attempt to cover themselves with the fig-leaves of their own righteousness; yet, after all, they cannot bear the *presence*, nor listen to the *real voice of Jehovah*, either in their consciences, or in his revealed law. While they can deceive themselves in false notions and vain hopes, they will praise the goodness of the Lord,
and

^b Gen. iii. 8.^c Psalms cxxxix. 7.

and profess to love him; but then it must be understood, as answering that character in which they have falsely conceived of him, which in fact is not the true God, but rather the idol of their imagination. When his true character is drawn according to the scriptures, his strict justice brought home to them, and he is found to be a God that taketh vengeance, when driven to a point, then, like *Adam*, they are ready to cast reflections upon God himself.

In these circumstances stood poor unhappy man, his communion with God broken, wishing himself at the utmost distance from him, and when obliged to appear before him, palliating his crime, by laying it partly upon his Maker. In these circumstances was he, when God proceeded to sentence, and first began with the serpent. But oh! how astonishing was that grace, which, in the very bosom of a condemning sentence, revealed a gracious promise of salvation, for the faith and hope of fallen man. Here the mystery of grace began to shine forth, when the great *Jehovah* pronounced those reviving words, *I will put enmity between thy seed and her seed, she shall bruise thy head and thou shalt bruise his heel.* Here salvation was promised, not to any performance of fallen guilty man, whether by his own will, or by divine assistance; but salvation, *in and by another* who was to come, called *the seed of woman*, even the babe in *Simeon's* arms.

Thus, fallen man that had forfeited his happiness, and incurred eternal displeasure, by a departure from the word of his creator; had now a door of hope opened by another divine declaration. This truth seemed

seemed to be the *faith* of *Eve*, when she said on the birth of *Cain*, I have gotten *the man, the Lord*. Though she mistook the person, she appeared not to mistake the nature of the promise, that *a man, the Lord*, should proceed from her, who should bruise the serpent's head. This *truth* becoming *Abel's faith*, we are told he offered unto God a more excellent sacrifice than *Cain*; and obtained witness, that he was righteous, even as Abraham *believed God, and it* (that which he believed) *was imputed to him for righteousness*.

Here began the religious controversy that hath ever since subsisted in the world, between *Abel*, who offered in faith of the promise of salvation by another, and *Cain*, who being blind to this, offered in his own name, and was wrath, because he thought himself as deserving as *Abel*, yet was not so well accepted. This *truth* of the promised seed, and salvation by his victory, was the *faith* of all the fathers, and the expectation of all who were divinely instructed, untill the *Messiah* appeared. He was esteemed *the consolation* of *Israel*, and they lived and died waiting for him. *Simeon* here styles him *God's salvation*; not barely a Saviour, as only directing, helping, or even doing something in order to save, but salvation itself; *God's salvation*, as being, in himself, a sufficient provision for the most guilty and wretched. *Simeon* might call him so, not only as agreeable to the original promise, but to many other divine declarations. *Jacob* says, *Gen* xlix. 18. *I have waited for thy salvation*; and *Isaiab*, *Behold a king shall reign in righteousness—And a man (or that man) shall*

shall be as an hiding place from the wind, and a covert from the tempest, xxxii. 1, 2.—God's salvation to the ends of the earth, xlix. 6.—Behold thy salvation cometh, lxii. 11. says the royal Psalmist, O! that the salvation of Israel were come out of Zion! Psalm liii. 6. And in agreement with these testimonies, saith the apostle, Neither is there salvation in any other, for there is none other name given amongst men, whereby we must be saved, but the name of Jesus, Acts iv. 12. And again, The salvation of God is sent to the Gentiles, xxviii. 28.

The prophecies were at last fulfilled, the fulness of time for the accomplishment of God's promise was now come, and the Son of God, *who was God^e, and in the beginning, as the eternal word, spake all things into being, was made of a woman^f, assumed that body prepared for him by the Holy Ghost, in order to accomplish the will of the Father; who could not hitherto be pleased with all the works, virtues, offerings, sacrifices, or burnt-offerings, offered by sinful man, though of his own appointment. These might serve as a shadow of heavenly things, but the heavenly things themselves (the divine good pleasure, and blessings connected therewith) must have better sacrifices than these^g, even the sacrifice of him who had said by the Psalmist, Lo, I come^h, and now appeared in flesh, and that holy thing born of the virgin was called (by the same name as he that created the worlds) The Son of Godⁱ.*

This was the babe in Simeon's arms, which he beheld-

^e John i. 1.

^f Gal. iv. 4.

^g Heb. ix. 23.

^h Psalm xl. 6. Heb. x. 5---10.

ⁱ Luke i. 35. Gen. xlix. 10.

beholding in this believing view, said, *Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.* This was that salvation for which those taught of God before his coming waited, this was the promised *Sbilob* to whom the people should be gathered^k out of all nations under heaven, and as such was.

2dly, *The salvation of God prepared before the face of all people.* The partition wall must now be broken down, and Jew and Gentile stand upon a level. The chosen nation is not now any more a wordly kingdom, but a spiritual and eternal kingdom, composed of the blessed few who in the several ages of the world are begotten by the truth of the gospel^l, out of every land, nation, kindred, people, and tongue^m: and who, with those that went to glory in trust of his coming, are now formed into one body, of which Christ is the head; a kingdom (tho' not of this world) of which Jesus is the everlasting King; a building, of which this Rock of Israel is the chief corner-stone, growing daily by the accession of fresh members to an holy Temple in the Lord; for an habitation of God through the Spiritⁿ. This is the general assembly, and church of the first-born, whose names are written in heaven; according to the prophesy of Jacob, to him shall the gathering of the people be.

And in becoming a righteousness and a sacrifice for both Jew and Gentile, without distinction, he hath reconciled both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to them that are far off, as well as them that are

^k Gen. xlix. 10. ^l James i. 18. ^m 1 Pet. i. 23. ⁿ Rev. v. 9. ^o Eph. ii. 22. Heb. xii. 23.

are nigh ; that through him, and not by any work of righteousness that we have done, we, both Jew and Gentile, might have access by one Spirit unto the Father °.

When this our great Redeemer and salvation had accomplished *the work that was given him to do, when he had finished transgression, made an end of sin, and brought in everlasting righteousness¹, wherewith God declared himself well-pleased ; not only by voice from heaven, but also by his resurrection from the dead ; he then commanded his disciples to go into all the world, and preach the gospel to every creature. To preach the glad tidings, that in Christ there was a righteousness and salvation, prepared not for the Jews only, but before the face of all people ; such a righteousness as God could be pleased in, and on that account alone, justify, and give eternal life to the most guilty. That God had given to them eternal life in him², and that in his name was preach'd to them the remission of sins³ ; that in his name whosoever believeth in him should receive remission of sins⁴, with all the eternal blessings connected therewith. If any man asked the question, *What must I do to be saved?* The answer was, *Believe on the Lord Jesus Christ, cease from all attempts to be accepted with God in any performance of thine, and live by the righteousness and salvation prepared in Jesus for the most guilty, and thou shalt be saved⁵.* Thus it appears, that Jesus is not only God's salvation, but a salvation prepared before the face of all people, for the gathering of Jew and Gentile into one body. And,*

3dly, He is the only foundation on which we can depart

° Eph. ii. 13, 18. 1 Dan. ix. 94. 2 1 John v. 11.
 3 Acts xiii. 38. 4 Acts v. 43. 5 Acts xvi. 31.

depart out of this world in peace ; I mean in the peace of God, in the good pleasure of heaven, which is the comfort of the Christian here, his support in death, and his joy in eternal glory. This will appear by considering the justice of God ; the evil of sin ; the insufficiency of our own performances ; and the full sufficiency of Jesus.

1. *The justice of God*. Whatever may be said or thought of God, as a God of *love*, this part of his character stands in no opposition to, but in harmony with, his infinite and unalterable *justice*. The notion the generality entertain of this part of the divine character, seems to be borrowed from the ideas of what is called, a good-natured complaisant man, who is not easily provoked, but will over-look many evils and offences against himself, before he is raised to a passion ; and, when he is so provoked, is, with an humble acknowledgment of the fault, brought into temper again. Such a good-natured man as this, is confessedly often imposed on, in presumption of this easy disposition ; his nearest dependants frequently impose on him, and say, “ If I act ever so contrary “ to his mind in such an affair, when I have gained “ my point, as he is a good-natured man, I shall “ easily make it up again.” I believe the consciences of many will bear me out, that this is the generally conceived notion of God, as a God of love and mercy ; and that there is more of the practice of man built upon this false notion of him, than of any other principle whatever. But is this the true character of the *judge of all the earth* ? Does this character correspond with that natural fear and dread of God,

B

which

which is his voice in the conscience of every man upon the remembrance of sin, and of which the scripture saith, *as his fear is, so is his wrath* ^w: *If our hearts condemn us, God is greater than our hearts, and knoweth all things* ^x? Far from it. It is a conception of God so directly opposite unto his true character, that it may rather be affirmed to be that character which the grand Deceiver of mankind has drawn to mislead men, and entice them to venture on all disobedience with intrepidity.

The character of God by the scripture, is, that he is *a jealous God* ^y; his very love to good, is *wrath against all evil and unrighteousness of men* ^z or angels. His actions has verified this in *the fall of angels* who kept not their *beginning* ^a, being lifted up with pride, and were doomed to everlasting destruction.

2dly, In *the fall of man*, who by one departure from the truth of what God had revealed to him, was not only condemned himself, but like the rebellion of a subject from his prince, entailed destruction upon all his posterity.

3dly, In the divine reply to those who complained because they suffered for the sins of their parents, and wanted the Lord to act towards them upon the footing of equity; he told them, if he did so, *The righteousness of the righteous shall not deliver him in the day of his transgression. When the righteous man turneth from his righteousness, and committeth iniquity, he shall even die thereby* ^b. *All his righteousness that he hath done shall not be mentioned, in his trespass that he has trespassed, and in his sin that he has sinned, in them shall*

^w Psal. xc. 11. ^x 1 John iii. 20. ^y Exod. xx. 5.
^z Rom. i. 18. ^a Jude 6. ^b Ezek. xxiii. 12, 18.

shall be die^c. This is God's own description of the nature of his justice, and shall we not believe him?

4thly, His unchangeable justice is farther declared in *that sentence of the law* which pronounces, *Curst is every man that continueth not in all things written in the book of the law to do them*^d. And again, when he saith, *The soul that sineth, it shall die*^e.

But the most awful display of divine justice, appears in the vengeance executed on God's *own Son*. Can no contrition, repentance, performance, work, or offering, appease the wrath of heaven, but the death of God's own Son for the guilty? Must this most sovereign provision of grace be found out to *declare God's justice or righteousness in the remission of sins*^f? Then is God *just* indeed! Must this Son of God, when standing in the place of the guilty sinner, as the holy and *just* one *suffering for the unjust*^g, must he drink the very dregs of the cup of wrath? Is there no mitigation of the sentence when executed on God's *beloved Son*? Then is God *infinitely just*! and well may our Saviour's words be remembered, *If these things are done in the green tree, what shall be done in the dry*^h? If it pleased the Lord thus to bruise him, his own beloved Son, when only standing in the place of the transgressor, and suffering as the just for the unjust, what shall become of him who is only fit fuel for eternal vengeance? Who can abide the day of his anger? Or what man pretend to stand before him, even if he had but one transgression? And who can depart out of this world in solid peace, but the man that is taught of God to rest upon the only foundation

^c Ezek. xviii. 24.
^f Rom. iii. 25, 26.

^d Gal. ii. 10.
^g 1 Pet. iii. 18.

^e Ezek. xviii. 4, 20.
^h Luke xxiii. 31.

tion which God hath laid in Zion? This will farther appear if we consider,

2. *The evil of sin.* It is, in the scripture-account, rebellion against heaven, spiritual high-treason against the divine majesty. It proceeds on the fond presumption, that God is altogether such a one as ourselves, that we shall gain our point whether he will or no, and shall escape in our opposition with impunity. It sets his truth, power, and justice, at defiance, and stands in such opposition thereto, that either he must be changeable, or we must perish, unless delivered by the happy expedient of sovereign grace harmonizing with infinite justice. The angels, mighty in power and strength, were not able to recover, when once they had proudly lifted up themselves against their creator. And wretched man, when once he had departed from his allegiance, was for ever discarded from any right to re-enter his primitive paradise. *Cberubims, and a flaming sword,* (being placed) *which turned every way to keep the way of the tree of life*¹. What other foundation then can there be found, for man to depart out of this world in solid peace, but by beholding the salvation which God hath prepared before the face of all people? This is confirmed,

3. *By the insufficiency of our best performances.* Are they not all tainted with sin? May we not say with *Isaiab*, *All our righteousnesses are as filthy rags*^k; and with *David*, *Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified*; and with *Paul*, *By the deeds of the law shall no flesh be justified: for by the law is the knowledge of sin*.

¹ Gen. iii. 24.

^k Isa. lxiv. 6.

^l Pl. cxliii. 2.

fin ^m. And where sin is found there cannot be justification, and where there cannot be justification, there can be no standing before a *just* God. This was the voice of all the sacrifices under the law, for if our other performances could have sufficed, what need was there for the blood of bullocks and of goats? and if the blood of bullocks or of goats could have took away sin, what need was there of the *priesthood* or *sacrifice* of the *Son of God*? Hence we may see, that every attempt to enter into life, by our own obedience, is highly *criminal*, as it is accounting the blood of *Jesus* of none effect; and, moreover, an opposition both of the revealed *justice* and *mercy* of God. How then, can any man depart out of this world in peace, except he beholds the Son of God as his salvation.

Lastly, This will also appear, by considering *the full sufficiency of Jesus*, which is apparent in the divine declarations concerning the perfection of his work, before he was manifested in the flesh; that he should *bruise the head of the serpent* ⁿ.—That *all nations should be blessed in him* ^o.—That *his throne should be established for ever* ^p.—That *help was laid upon one that was mighty* ^q.—That he should bring forth judgment unto victory ^r.—*magnify the law, and make it honourable* ^s.—That he should *see of the travail of his soul*, and shall be *satisfied* ^t.—*well pleased for his righteousness sake* ^u.—That he should *finish transgression, make an end of sin, and bring in everlasting righteousness* ^v.—That *his name should be called, the Lord*

^m Rom. iii. 20.

ⁿ Gen. iii. 15.

^o Gal. iii. 8.

^p 1 Chron. xvii. 14.

^q Psa. lxxxix. 19.

^r Mat. xii.

20. ^s Isa. xlii. 21.

^t Isa. liii. 11.

^u Isa. lii. 21.

^v Dan. ix. 24.

Lord our righteousness ^x. And is he not a sufficient righteousness for the guilty, of whom these things are said?

At his first appearance in the world, angels hymn'd his birth, with *glory to God in the highest, on earth peace, good will towards men* ^y. The Father bore testimony by a voice from heaven, *This is my beloved Son, in whom I am well pleased* ^z. Moses and Elias appeared as the law and the prophets, to witness their acquiescence in this declaration, as being the terminating point of their ministry; the works that he did, bore witness of him, that *he had power to lay down his life, and power to take it up again*; that, for our sakes he had submitted to this, and *received this commandment from his Father* ^a. He declared himself *the Saviour of the lost*, and the *resurrection and the life of the dead* in trespasses and sins. — That he had *finished the work that was given him to do*; and when he bowed his head, and gave up the ghost, the same was undoubtedly confirmed and attested by his *resurrection from the dead*. Being delivered for our offences, he was raised again *for our justification* ^b, even such a justification as, that, thereby we have *peace with God, by our Lord Jesus Christ, and access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God* ^c. Says the same inspired apostle, there is *no condemnation to them that are in Christ Jesus* ^d. And again, *who shall lay any thing to the charge of God's Elect*? it is God that justifieth, who is he that shall condemn? it is *Christ that*

^x Jer. xxiii. 6.

^y Luke ii. 14.

^z 2 Pet. i. 17.

^a John x. 18.

^b Rom. iv. 25.

^c Rom. v. 1, 2.

^d Rom. viii. 1.

that died, yea rather, that is *risen again, and ever liveth to make intercession for us* *. He farther tells us, that in a great trial and temptation, in which he besought the Lord thrice, that it might depart from him, the satisfactory answer he received was, *my grace is sufficient for thee* †. He tells the *Corinthians*, that Christ *Jesus* was made of God unto them *Wisdom, righteousness, sanctification, and redemption* ‡; and the *Colossians*, that they were *complete in him* §. But what need I say more, the whole scripture witnesses the full sufficiency of *Jesus*, and that this is the only foundation, on which we can depart out of this world in solid peace.

I now proceed to endeavour an application of what has been said. Is *Jesus*, that babe in *Simeon's* arms, the salvation of God? How vain is it to look for help else-where? is this the man appointed for a hiding-place from the wind, and a covert from the tempest? Whither then, sinners, can ye fly for safety, but to this city of *refuge*? or what can ye lay hold on with confidence, but this *hope set before you*? How evidently do they mistake this matter, and in fact deny this great, important truth; who, while they acknowledge in words, that Christ is the salvation of God, are going about to establish their own righteousness, by placing their hopes in *something more* that they are yet to do, or to get done in them? Tell them of Christ, the only salvation of God, they acknowledge 'tis true, he is so; but they appear evidently not satisfied. What is the reason of this dissatisfaction? They are seeking for *something*

* Rom. viii. 33, 34.
30. † Col. ii. 10.

‡ 2 Cor. xii. 9.

§ 1 Cor. i.

thing more, instead of beholding him God's salvation, so as to be entirely satisfied with him : a plain proof they deny his *sufficiency*. They would be comforted, could they find themselves not so great sinners as others, if they could perform duties with less defect, or with more suitable affections. They labour to make the difference between themselves and others, on this very account, that they may be more able to say at last, *God, I thank thee, I am not as other men*¹. To be able to say, and think thus of themselves, is far more in their esteem, than the *sufficiency* of Christ for the most guilty. They aim rather at a character, in which they conceive themselves more likely objects of the divine regard, than those who are *absolutely guilty*, and hell deserving. Whereas, the real difference between the man, *led by the Spirit of God*, and other men, is, that the man divinely taught, without preferring himself to any man living, disclaiming every performance as insufficient for the divine regard, founds his hope intirely on a level with the guiltiest of mankind, founds it intirely on *the full sufficiency of the finished work of Jesus*, for the most guilty wretch that lives. And the *grant* of it to such, is his only encouragement to *appropriate* and call it his own.

2. Is this a salvation prepared before the face of all people ? Who that believes this can despair ? Who is there, that has not, by this declaration, an abundant encouragement to draw near to God by him ? Is salvation preached or proclaimed in this man's name unto you ? Surely then, you are sufficiently authorized to receive the gracious present, and adore
the

¹ Luke xviii. 11.

the astonishing mercy that hath brought salvation thus near, when you was not seeking for it. Seeking, perhaps, you was, after salvation, but what salvation? A salvation bestowed on some sincere, pious, and worthy persons; and you distressed, because you could not, to your satisfaction, find yourselves of that number. But this is not the case, it is salvation prepared before the face of all people, and you are one, whoever you are. *Come, for all things are ready*^k, is the divine declaration; words, expressive of salvation in *Jesus*, granted as an entertainment to all people, wherein the food is *the bread of eternal life*^l, and nothing needful to be done on your part, to entitle thereto; salvation in Christ, granted to be immediately enjoyed. I acknowledge, that those, to whom this gospel is made effectual, believe *the truth* of this report, and of the sufficiency of Christ alone, before there can be any acts of coming, receiving, or appropriating. And that the perswasion or real belief of this divine encouraging *truth*, is a work of the same divine power that raised *Jesus* from the dead; but, as *Lazarus* heard the voice, *come forth*, when he heard at all, and came forth accordingly; so the *Philippian* jailor heard and believed the divine encouragement, by the word of the apostle, to *believe on Jesus*; and believed, appropriated, and trusted with confidence his everlasting concerns, on the person and finished work of *Jesus* accordingly. And oh! that this truth, as it is in *Jesus*, might take place in your hearts, my dear friends; then you will, with the

C

jailor

^k Matt. xxii. 4.

^l John vi. 32.

jailor and with *Simeon*, rejoice in the salvation, prepared before the face of all people.

Lastly, Is *Jesus* the foundation, the only foundation, on which we can depart out of this world in peace? Then, how should this be our daily life and comfort, which can be our only support in death? How should this recommend the love of God, manifested in Christ *Jesus*? The time of our departure is at hand; shortly our end will come; we have here no continuing or abiding city. Pale disease will surround us on every side, and oblige us to walk through the valley of the shadow of death, to another world. How necessary is it then, to be supported and comforted with the salvation that is in *Jesus*, and go up *out of the wilderness* of this world, *leaning on our beloved*? When, perhaps, we may be shortly told, that we have but a few hours or a few moments more to live: what an unspeakable blessing! to be able, calmly and unmoved, to say; *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation*; as was the case with that precious servant of *Jesus* Christ, to whose memory we have now been considering these words. In his death, and to his last moments, he bore witness of a hope and confidence of eternal life, built on the manifestation of the Love of God, in giving his Son for, and to, the most guilty sinner; this was testified abundantly, in his most valuable writings, in his daily conversation, in his disinterested fellowship, and sincere friendship *for the truth's sake*, as well as in his last moments; wherein he fully manifested an instance of the support, the doctrine

doctrine he had so earnestly contended for would afford, in the most trying season.

The world is well acquainted with the several valuable accomplishments that were in him; but his love, his unfeigned love to the evangelical doctrine of free salvation, and eternal life given in Christ *Jesus*, to the most guilty, was the basis of the christian friendship that subsisted between us. The first letter I received from him, was of such a nature, that I could not but say, as soon as I had read it, the Lord has graciously given me a friend, for the truth's sake; and this will be a friend till death as our union will subsist beyond the grave. I was checked by one present, as being too sanguine in my expectations; but, however, it has proved a truth as it began, so it continued, the truth, the valuable and important, though despised truth, was at the bottom of all his regard; in this was his fellowship so valuable; it would, I think, be ungrateful in me not to make a memorial of it; names and parties were of small account with him, the precious truth was his pearl, and where he found it, there his heart was knit. He was not a barely complaisant, but faithful friend, such as would not listen to the false suggestions, and idle whispers of any, who thinking his regard too great an honour for me, would strive to break it off; in this I proved him one who loved his master, loved his cause, and passing by the distinctions made in this world, loved *Jesus* in his witnesses and members. Though nature feels concern, when I remember him as departed; yet I must acknowledge 'tis matter of rejoicing, he is only gone before to those blest mansions, where I
again

[32]
again shall see him with my Saviour *Jesus*, and re-
joice with him in that everlasting righteousness, and
free salvation, we contended for on earth. Happy
relatives of this dear man! he was an honour to
your family, as a sincere christian; and such a wit-
ness, in the behalf of the most important, and in-
teresting subjects of religion, that will not easily
again be found. And the best wish I can think of,
to compensate your loss, is, that you may never
want in your family another *Hervey*, to succeed him
in the same spirit and truth. For my part, when-
ever I remember his name, I must say with *David*,
Sam. i. 26. Very pleasant hast thou been to me.

F I N I S.

Lately Published.

I. Aphorisms concerning Assurance of Faith, drawn up at
the Request of *Mr. Hervey*, and designed to reconcile differing
Sentiments, on that important Point. *Price 6d.*—II. A Pre-
servative in Dangerous Times; containing three Letters. 1. To
Mr. James Relly, relative to his misleading Principles. 2. To
Mr. John Wesley, in Respect of conditional Salvation. 3. To
Mr. John Wesley, in Answer to his Letter against *Theron* and *As-
pasio*; To be Sold at the Places mentioned in the Title. *Price 1 s.*